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JANE CARLILE:
A TEMPERANCE PIONEER



FRED^K SHERLOCK



R. Taylor

THE LAST PHOTOGRAPH TAKEN OF MRS. CARLILE.
(Specially engraved for this purpose by R. TAYLOR & CO., and never before published.)

ANN JANE CARLTON

TEMPERATE

FREDK. SHEPHERD

ARTIST

CHARLES ARTHUR SHEPHERD, R.A., R.W.S., R.C.P.,
PAINTER IN OILS, WATER COLOURS, & GOUACHE,
AND IN PASTEL, DRAWINGS, & ENGRAVINGS,
IN THE FINE ARTS, & IN THE APPLIED ARTS.

1897.

FREDK. SHEPHERD

EDGE STREET, LIVERPOOL, L. & G.,
1897.



JANE CARELLI:

THE FAMOUS
PIANIST.

SILVER (W.)

1897.
M. & W.
1897.

1897.

EDWARD STRELL

EDWARD STRELL, CIRCUS, 1897.

1897.



R. Taylor

THE LAST PHOTOGRAPH TAKEN OF MRS. CARLILE.
(Specially engraved for this purpose by R. TAYLOR & CO., and never before published.)

THE ANG-CAIRLIE:

AN ANGLO-SCOTTISH
CO-OP. IN THE
18TH CENTURY

BY
JOHN W. BROWN

WITH A HISTORY OF
THE ANGLO-SCOTTISH
CO-OP. IN THE 19TH CENTURY

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Printed by Hazell, Watson, & Viney, Ltd., London and Aylesbury.



To

THOMAS WILLSON FAIR,

OF DUBLIN;

ONE OF THE TRUEST FRIENDS AND MOST EARNEST TEMPERANCE

WORKERS ON IRISH SOIL.

INTRODUCTORY NOTE.

THE interest which was shown in this sketch, when it was read at a Conference of the Hackney and East Middlesex Band of Hope Union, has led me to issue it in its present form.

F. S.

LIST OF ILLUSTRATIONS.

	PAGE
Portrait of Ann Jane Carlile	<i>Frontispiece</i>
Portrait of Thomas Willson Fair	<i>Dedication</i>
Portrait of Alexander Smith Mayne	17
“The Snare and Its Victim”	25
Portrait of Father Mathew	29
Portrait of the Rev. Jabez Tunnicliff	33
Facsimile of Entry in the Minute Book of the Leeds Temperance Society	37
Portrait of Clara Lucas Balfour	41
Mrs. Carlile’s Grave	45
Portrait of the Rev. Jabez Tunnicliff	51
Pear Street Mission Hall	52
Portrait of Thomas Bywater Smithies	59
Mrs. Carlile and the Band of Hope	61
An Enlarged Portrait of Mrs. Carlile	77
Facsimile of Extract from a Letter written by Mrs. Carlile to Her Daughter	83

*O*h, happy they whom Jesus calls,
And who His call obey,—
They come within the Heavenly walls,
Thrice happy day!

And each unto his room is led
By Him Who holds the Key;
“Come in,” He saith; “for thee I bled—
Work thou for Me.

“Behold, the door is open wide!
The day is not yet gone—
Make haste—the workless eventide
Is stealing on.

*Oh, happy they whom Jesus tells
To work for Him and pray,
With them His presence ever dwells
Through life’s long day!*

ARCHEBISHOP PLUNKET.

ANN JANE CARLILE:

A Temperance Pioneer.

I.



THE prominent position which the Temperance efforts of women have secured in recent years is one of the most striking characteristics of our time ; and while every earnest worker cannot but rejoice at the increasing activity of women in our great cause, it is only just to remember that all along the story of the Temperance Reformation "honourable women," not a few, have ever been ready to spend and be spent in its service. Sixty years ago there was a much stronger prejudice against women taking part in public work than is now the case ; and when our sisters stand upon the platform to-day, they should (and no doubt many of them do) feel deeply grateful to that noble band of women who years ago braved the contemptuous criticism of the pulpit and press, and thus brought about that enlightened change in public opinion which marks the present time.

Cold indeed must be the heart which is not thrilled by

the record of the pioneer work done by Mrs. Ann Jane Carlile among women and children ; by Mrs. Clara Lucas Balfour on the platform ; by Mrs. Julia B. Wightman in the parish of St. Alkmund, Shrewsbury ; by Mrs. Bayly in demonstrating at the Kensington potteries the best method of mending “Ragged Homes” ; by Mrs. Hind Smith in starting public-houses without the drink ; by Lady Hope when, as Miss Cotton, she found a way to reach rough lads and men through a coffee-room ; to say nothing of the noble efforts of Mrs. Daniells and her daughter among the soldiers, and Miss Agnes Weston among the sailors.

Then, too, we must never cease to remember that some of the most epoch-making books in Temperance literature were produced by early women workers : “Danesbury House,” by Mrs. Henry Wood, which is still the most popular of all our Temperance tales ; “Haste to the Rescue,” by Mrs. Wightman, which, to quote his own words, “recruited” Mr. W. S. Caine, and which greatly moved Canon Ellison, and had much to do with the formation of the Church of England Temperance Society ; “Morning Dewdrops,” by Mrs. Balfour, the joy and delight of successive generations of Band of Hope children ; “A Voice from the Vintage,” by Mrs. Ellis ; “Boons and Blessings,” by Mrs. S. C. Hall ; to say nothing of books nearer our own day, such as “Tim’s Troubles,” by Mrs. M. A. Paull-Ripley ; “Lionel Franklin’s Victory,” by Miss Van Sommer ; and “The Little Shoes,” by Mrs. G. S. Reaney ; while probably

the most perfect Band of Hope song is the “Begin at Once” of Frances Ridley Havergal, written by the gifted poet at my request nearly a quarter of a century ago. Many other names of women worth remembering will occur to old Temperance workers, but my present purpose is to trace, in its general broad features, the inspiring story of Ann Jane Carlile, whose name will ever be held in veneration by Band of Hope workers.

It was the women and children whom she specially laid herself out to influence ; and when she commenced her great work in 1827, the Temperance movement as we now understand it was struggling against not only the terrible and deadly opposition of the liquor-sellers, but the more serious obstacle of the coldness, apathy, and indifference of Christian people.

As showing the state of public opinion regarding the use of alcoholic liquors at that time, let me mention a fact brought to light in March 1895, by the Rev. C. E. Escreet, the Rector of Woolwich. Mr. Escreet was then building new schools for his huge parish, and in turning over the early minute books he found that the old schools were opened on October 27th, 1840, and, in honour of the event, the children dined on roast beef, plum pudding, and *porter* ! Is there any rector in Christendom to-day who would dare to serve out pots of porter to the school children whom he wished to befriend ? No, indeed ! The self-denying labours of Mrs. Carlile, and of others like her, have verily been the little leaven which has leavened the whole lump.

II.

 ANN JANE HAMMIL was the youngest daughter of David Hammil, and was born at Ruskey, in the county of Monaghan, on April 8th, 1775. She married, in 1800, the Rev. Francis Carlile, a Presbyterian Minister of Bailieborough, and as his income was very small, the better-half opened a general shop. The business prospered, and enabled the Carliles to bring up their family in comfort. Upon the death of her husband, Mrs. Carlile retired from business, and lived for some time in the city of Derry; ultimately, however, she removed to Dublin, and gave up the remainder of her days to works of charity and practical philanthropy.

The present Presbyterian Minister at Bailieborough, the Rev. T. S. Killen, has favoured me with the following particulars :—

“THE MANSE, BAILIEBOROUGH, *May 8th, 1895.*

“DEAR SIR,—As to Mrs. Carlile, I am afraid that very little is known about her life in this district during the lifetime of her husband. You will see from the copy of the inscription on his tombstone which I append that he died in the year 1811, and the generation then living in the district has since entirely died out. There was no manse in connection with Bailieborough Presbyterian Church in Mr. Carlile’s time; he lived in Bailieborough town, in a house which has since been altered or entirely rebuilt. An old man told me the other day that in this house in Bailieborough, Mrs. Carlile kept a delf shop during the time of her husband’s ministry in the district. The church in which Mr. Carlile preached was in existence and use until about seven or eight years ago.

Then the congregation to which he formerly ministered erected a new building beside Bailieborough, the old church having been an Irish mile or so from the town. Only a piece of the old wall of the old building is now standing, and I think it would scarcely be worth while to photograph what remains of it. You will see that in Mr. Carlile's time he ministered to another congregation named Coronary, besides that at Bailieborough. The two congregations are now entirely separate. Coronary Church is about six or seven miles from Bailieborough, and I have never seen it. I presume that Mr. Carlile was in the habit of preaching on the Sunday morning in Bailieborough and on the evening of the same day in Coronary. If I can be of any further service in this matter I shall be happy, and remain

“Yours sincerely,

“T. S. KILLEN.

“F. SHERLOCK, Esq.

“Inscription on Mr. Carlile's tombstone so far as legible :

“‘Reverend Francis Carlile, M.A., Seceding Minister of the United Congregations of Bailieborow and Coronary, where he served the Lord the last 16 years. He departed this life February (?) 1811, aged 39 years. Erected by his affectionate wife—CARLILE.’”

There can be no doubt that this good-hearted woman was one of the pioneers of the Temperance Reformation. In 1827 she was a member of the Female Gaol Committee, and visited all the prisons in Dublin, even before the visit of the illustrious Elizabeth Fry to Ireland.

It was while engaged in this work that Mrs. Carlile became a total abstainer, when, it will be remembered, Temperance societies as such had scarcely been organised. In a letter written to one of the founders of the Temperance movement in Ireland, my old friend, the late Alexander

S. Mayne, of Belfast, on January 12th, 1861, Mrs. Carlile gives a graphic picture of her personal connection with the Temperance Reform. I may say that some extracts from this letter will be found in Dr. Burns' "History" and elsewhere, but I am now giving the whole letter in its entirety for the first time, as I feel that this historic document deserves complete preservation in the form in which it came from the hands of its writer.

"EDMONDSTOWN PARK, *January 12th, 1861.*

"MY DEAR FRIEND,—You requested that I would give you a short account of my first engagement in the Temperance cause. In 1827 Mrs. Fry came to Ireland. Before that I joined the 'Female Gaol Committee,' and visited all the prisons in Dublin, where I found that nearly all who came there were brought by drink. About three years after that we formed a little Temperance Society in Poolbeg Street, especially intended for sailors; and I trust some good was done, particularly to a wretched outcast named Smith, who was one of the most notorious drunkards in the world. He was in Bridewell Prison; and I went there one morning accompanied by the Rev. Mr. Grant, who spoke to all the prisoners, both male and female, and so touched Smith's heart that he became convinced of his error, and at my suggestion he came on the following Tuesday to our Temperance Meeting and signed the 'Teetotal' pledge, as he said nothing else would do for *him*. He kept it faithfully for eight years, and realised in his business as boot and shoemaker above £1000. But eventually the wretched man returned to his drinking habits, spent all his earnings, and died in the poorhouse.

"Some time about 1834 I went to Cootehill, where I had a sister, and my heart was so full of the work, I formed a Society of both males and females; and, though it was not 'Total' abstinence, yet much good was done, and a great deal of drunkenness put down, especially amongst men of rather a respectable class, who used to meet in the evenings to have a 'social glass,' which 'glass' generally



ALEXANDER S. MAYNE.

(Specially engraved by R. TAYLOR & Co., and never before published.)

increased to half a dozen—and now these men tell me that they are happy and thankful that I established the Society.

"I think it probable you may recollect some of these events yourself. I regret that I cannot remember them so well as I could wish, never having kept any note or memorandum.

"I was not a 'Total abstainer' for some years after I formed the Temperance Society. The cause of my becoming so may be interesting.

"I was one day visiting Newgate Prison,* where I examined forty-two of the most wretched females I ever saw, and all confessed they came there through drinking whiskey. I then advised them, when discharged, as I knew they would be, to come to Poolbeg Street and join our Temperance Society. One of them very archly turned round, and, with apparent modesty and bashfulness, said, 'Thru for ye, ma'am, the whiskey brought us here, but you can afford to drink your wine and we cannot.' This made such an impression on my mind, and knowing how much more effectual example is than precept, that on the following Tuesday I signed the Teetotal pledge, and have kept it faithfully to the present time.

"I cannot exactly recollect the period of my first visit to the North as a Temperance advocate. But I perfectly remember it was then I had the pleasure of forming your acquaintance. Neither do I recollect how often I visited it, but I think it was nearly twenty times.

"I went three times to Scotland. My first visit to that country took place, as nearly as I can recollect, about 1840. I did not go with the intention of lecturing on Temperance, but merely to see the beauties of the country. And while staying at Edinburgh I went to the gaol, and spoke to some convicts who were on the eve of transportation. The poor creatures were greatly affected, and all took the Temperance pledge. A friend who was present was so impressed with the effect of my address to the prisoners, that on his arrival at Glasgow (whither I and my friends were shortly to follow) he mentioned the circumstance to one of the clergymen

* Mrs. Carlile of course refers to Newgate, Dublin.

of Glasgow, who, though always opposed to women speaking in public, waived his objections in my favour, and sent me a pressing invitation to address a meeting in Glasgow. I did so, and numbers joined. One of the first to do so was a poor old woman upwards of eighty. 'Oh, ma'am,' said she, 'if I am not too old I would much like to join.' 'We are never too old,' said I, 'to do good, either by precept or example. I shall be delighted to put down your name, and thankful to get it.' At the conclusion of the meeting one of the Committee came forward and said, 'I have always been opposed to women speaking in public, but my Irish friend has completely removed my prejudices on that point.'

"On my second visit to Scotland I became acquainted with Dr. Burns of Paddington, who strongly urged my going to England. 'Come with me now,' said he, 'for I intend to set out immediately.' 'Oh no, doctor,' said I, 'I must first go home to my family, but in the spring, if the Lord spare me, I shall be delighted to go where I may be of use. Accordingly I did go in the spring,* and I formed the 'Band of Hope' at Leeds.† The origin of the name was as follows:—

"I had been asked to address a large assembly of female children belonging to the different Sunday Schools in Leeds. I gladly consented, and when I entered the spacious room allotted for the purpose, and saw such numbers of nice, comfortably clad children, I said to the only gentleman who was present, 'Oh, my friend ! is it not a cheering sight to see all these dear children ? It is in the young people that I have placed my chief hope for the furtherance of the cause so dear to my heart, and I think we ought to call this juvenile meeting the 'Band of Hope.'" He assented, and the

* April 1845 is Mr. Mayne's comment.

† In July 1847 is Mr. Mayne's interlineation. Mr. G. H. Graham quotes a letter written to him by the Rev. Jabez Tunnicliff on October 28th, 1864, in which Mr. Tunnicliff names August as the date of Mrs. Carlile's visit to Leeds. On the other hand, the late John Garth Thornton, who claims to have been present at the meeting in question, confirms Mr. Mayne, and gives the date as July.

name was retained ; and thus originated a Society several of whose members, I trust, became, through God's blessing, a 'Hope' to cheer many an anxious parent's heart.

"I cannot be sure how many times I visited England. I went there at different periods and addressed meetings in various counties. And though I had many sore trials to encounter, yet the Lord in His mercy sustained me and prospered my endeavours, for the numbers I got to join were incalculable.

"In July last (1860) I felt a desire to visit my native place in the Co. Monaghan, and entreated the Almighty to direct me what I ought to do. In answer to my prayer it was impressed on my mind that I should endeavour to form a Teetotal Society. Accordingly I called on the Presbyterian clergyman of the place to request he would allow me to address the Sabbath School, or the whole congregation. He consented, for he himself was interested in the cause, having been a member for some time previous ; and I think while in that neighbourhood I got above one hundred young and old to join. Some of these were respectable men, who in meeting at fairs and markets thought it no harm to 'treat' each other in public-houses, and by so doing were often led to go too far. Several of them joined, and also their wives, who had been made wonderfully happy by the event. I have just received the gratifying intelligence that not one of them has broken the pledge since I left, and that some, seeing the advantage to themselves, are doing all they can to get others to join, while their poor wives bless the day I went amongst them.

"The following letter, which I quote *verbatim*, I have but just received from one of them. It will confirm the truth of what I say, and may be useful to others.

"'C—s, January 7th, 1861.

"'DEAR MRS. CARLILE,—I would have written to you before this, only waiting to Christmas would be over, as it used to be a great day of drinking here, and I wished to be able to give you an account of how we behaved ourselves on that day.

"'Thank God (as far as I know), there were none that we have on our list drank any that day, and those that have not joined our society

are ashamed to drink, even the poor blind Papists,* and are afraid of the finger of scorn being pointed at them if they are seen *drunk*. I have got about ten to join the society since you left this country, but I take no credit to myself for this. I am the poor weak instrument in the hand of God, and trust that God has good things in store for our country yet, though I believe we have the luke-warmest congregation under heaven, though we have good preaching, and good example from our minister; but somehow there are few among us who consider that we are our brother's keeper. Our prayer-meeting is going on pretty well; there are a few more joined us lately. But I am sorry to say that any that join our Temperance list think it quite enough; they don't assist me in advocating the cause as they should do. I find myself quite alone, but I hope the Lord is with me. Your friends here are all well. I was in S—— on Saturday, and saw them all at meeting; they are all well, and I have every reason to believe they are making progress in spiritual matters.

"My family are all well, thanks be to the Giver of every good and perfect gift to us undeserving creatures. My servant is going on steadily; she sends her love and blessing to you. My wife sends her love to you, hoping to meet you again on earth, but if not, in heaven. May the Spirit of the Lord rest and abide on you is the prayer of your friend,

"J. T."

Mrs. Carlile's letter continues :—

"I think I have now given you the outline of my exertions in the Temperance cause, and while the Lord spares me I will do all I can to further it. I am just closing my eighty-sixth year. Many of my faculties are greatly impaired, but the feelings of my heart are still as ardent in that cause as they were the first day I embarked in it. And should the Lord prosper the endeavours that are being made for the introduction of the Permissive Bill, and allow me to see it established, the last wish of my heart would be fulfilled, and I could truly say, 'Lord, lettest now Thy servant depart in peace, for I have seen what I feel assured will be the first great step towards the salvation of my country.' As to Mr. Revell, I can

* Mrs. Carlile was not likely to sympathise with this remark, for she maintained the most cordial relations with Father Mathew.

only say that he got £3 of my money. Two, I think, I sent to Belfast, and one I myself gave him in Dublin.

“I need scarcely say how glad I was to hear that your health is improving, and sincerely hope that it will continue to do so; and that the blessing of the Lord will rest on the endeavours of you and your dear family is the heartfelt prayer of

“Your sincere old friend,

“ANN JANE CARLILE.”

On the flyleaf of Mrs. Carlile’s letter there is the following memorandum in the handwriting of Alexander S. Mayne :—

“Mrs. C—— has given but a very brief outline of her great exertions in Prison and Penitentiary visiting by herself or in company of her daughter and Mrs. Fry, also of the valuable assistance rendered to the Temperance movement during the successful period of Father Mathew’s labours, with whom Mrs. C—— wrought in the greatest harmony, and from whom she often received the most cordial encouragement and recognition. Mrs. C——’s own account of ‘Little Mary,’ of ‘John Miller the Sailor,’ and of ‘The Reformed Family in Ballymena,’ are very interesting and encouraging to all future advocates and labourers in the field, and have been printed several times in Belfast in the form of four-page tracts. The following extract from a late work by Mrs. Balfour of London, entitled ‘The History of a Shilling,’ gives a very correct idea and sketch of Mrs. Carlile’s manner and Christian spirit in carrying on the good work. Let us pray that many labourers animated with a similar loving, prayerful spirit may arise and be sent into the vineyard, as the harvest is still plenteous, but the labourers are few.”

Here Mr. Mayne’s note ends, without giving the extract to which he refers.

III.



HE book which Mr. Mayne mentions has long been out of print, but I have been fortunate enough to obtain the loan of a copy which was presented by its gifted author to Miss Horner, a niece of the late John Andrew of Leeds, who was so valiant a Temperance worker himself in the early days of the movement.

“Passages in the History of a Shilling”* was published by S. W. Partridge & Co., London, in 1862. It is a pretty little book of seventy-four pages, in red cloth binding, and adorned with five beautiful pictures, by that prince of illustrators, Sir John Gilbert. I reproduce one of these illustrations, “The Snare and Its Victim.” It is a thoroughly good Temperance book, and the publishers would be well advised to give it a fresh lease of life by issuing a new edition.

In Chapter V. the “Shilling” relates how it was paid away for the rent of a widow’s lodging, and the following is the reference to Mrs. Carlile and her noble work :—

“The landlady to whom I was paid had a numerous family, and one day the children came from school very full of some pleasant

* Mr. John Schofield, of 5, George Street, Bradford, writes to me : “On looking over a bound volume of *The Temperance Weekly Journal*, I find that on November 24th, 1843, there appeared in the *Journal* ‘Passages in the History of a Shilling,’ but no author’s name is given. The tale was continued in serial numbers. . . . There is an announcement in the *Journal*, April 24th, 1845, ‘That Mrs. Carlile of Dublin has reached the metropolis, and will address meetings of her own sex. The lady visited Bradford, but I have no particular recollections of her beyond seeing her and hearing her.’”



"THE SNARE AND ITS VICTIM."

[By Sir John Gilbert.

news. ‘Mother! mother! do come with us to-night; there’s a lady from Dublin going to speak to us—such a dear, kind old lady; she came to see the school this morning. She has formed many “Bands of Hope.”’ ‘That’s a pleasant name. Our family has long been a Band of Love; so, my dears, I’ll go.’

“I jingled merrily in her pocket, her needle-case and thimble—a well-worn one—jogging against the side of the little net-purse that held me.

“Arrived at the school, there was a goodly gathering of little children and their parents; and among a group of ladies at the upper end of the room was seated a very old lady, dressed in black, her soft grey hair waving off from a face that was bright with the reflection of a Divine light. I heard some one say, that looking into her calm blue eyes, dim as they were, put them in mind of a better world.

“‘Surely that venerable woman will not have strength to say much,’ whispered my owner. Presently, after the children had sang, and a prayer had been offered, she arose.

“Her voice was feeble at first; but as she looked on the little ones, strength seemed to come—words of love, lovingly uttered, fell upon the listener’s ears.

“‘Oh, my dear children, whom Jesus blessed, and said, “of such is the Kingdom of Heaven,” will you try to preserve His blessing, to keep near to Him in thought and deed, to avoid the Tempter’s snare, to escape the worst sins and sorrows of this evil world? Then spurn the drunkard’s drink.’

“She told them the results of the experience of many years; her audience melted to tears as she, from the margin of the grave, affectionately warned them. Herself a mother, she spoke to mothers of their duties, their privileges—asked whether they were training for heaven or hell, roused them with the words, ‘These souls that are given you are immortal!’ and, after an hour’s pleading in her Heavenly Master’s Name, she sat down trembling with emotion.

“Oh, loving spirit! still lingering here after a journey of nearly ninety years, while myriad voices of children arise and call thee blessed!”

It is pleasant to have this pen portrait of Mrs. Carlile from one who was in such entire sympathy with her methods of work, and who had so many opportunities of meeting with her and of rightly estimating her self-sacrificing labours.

IV.



T was in the year 1830 that Mrs. Carlile founded the Temperance Society, chiefly for sailors, in Poolbeg Street, Dublin, thus anticipating the labours of Miss Agnes Weston by upwards of forty years. In the Temperance procession which walked through the streets of Dublin on St. Patrick's Day, 1841, the second position was given to the "Mariners' Total Abstainers' Society." The official programme* referred to the abstaining mariners as a "striking proof that hardship and labour do not require stimulating liquors."

Mrs. Carlile was a valued labourer with Father Mathew, and their acquaintance seems to have been brought about by the lady herself, as the following letter, written by Father Mathew to Mrs. Carlile in 1840, shows :—

"RESPECTED MADAME,—Your honoured letter arrived during my visit to Kilkenny, and, though only a few hours returned, I am to set out again this afternoon for the Castlecomer Collieries. This I mention to excuse the brevity of this reply. Your name and benevolent works have long been familiar to me, and I have read

* A copy of this programme is framed, and hangs in the office of the Dublin Total Abstinence Society.



THE VERY REV. THEOBALD MATHEW.

your very interesting letter with delight. In all its sentiments I fully agree. I hope soon to have the honour of a personal interview. That Prelate after St. Paul's heart—that very amiable and truly good man, the Most Rev. Dr. Murray—has communicated to me through the Very Rev. Mr. Hamilton his anxious wish to have me pay an early visit to Dublin. I am bound by promise to go to the Counties of Clare and Galway, and immediately after my return intend (God willing) to proceed to Dublin. Persevere, dear madame, in prayer for the accomplishment of your wishes and the successful termination of our labours, that we may become a holy people, walking in the Gospel path and in the way of the Lord's commandments, washed in the Blood of the Lamb. That you may live to see this blessed regeneration, and then lay down your weary head in peace to sleep the sleep of death, having on your lips and in your heart the inspired and holy hope, the words of the great Apostle—'I have fought the good fight, I have kept the faith, and therefore the Lord, the righteous Judge, has laid up for me a crown of justice'—this is the ardent prayer of, with profound respect, dear madame, your faithful servant,

“THEOBALD MATHEW.

“CORK, *January 21st, 1840.*”

It was in the midst of Father Mathew's great crusade (1843-5) that Mrs. Carlile accepted an invitation from the Rev. Dr. Jabez Burns to visit London, and she was his guest during her stay. Her first public address in the metropolis was given in that historic home of Temperance, New Church Street Chapel, Edgware Road. Very simple were the words she uttered, but her heart was so completely in them that the effect was wonderful. Children in particular listened spellbound; and when Mrs. Carlile had ended, they crowded round to sign the pledge.

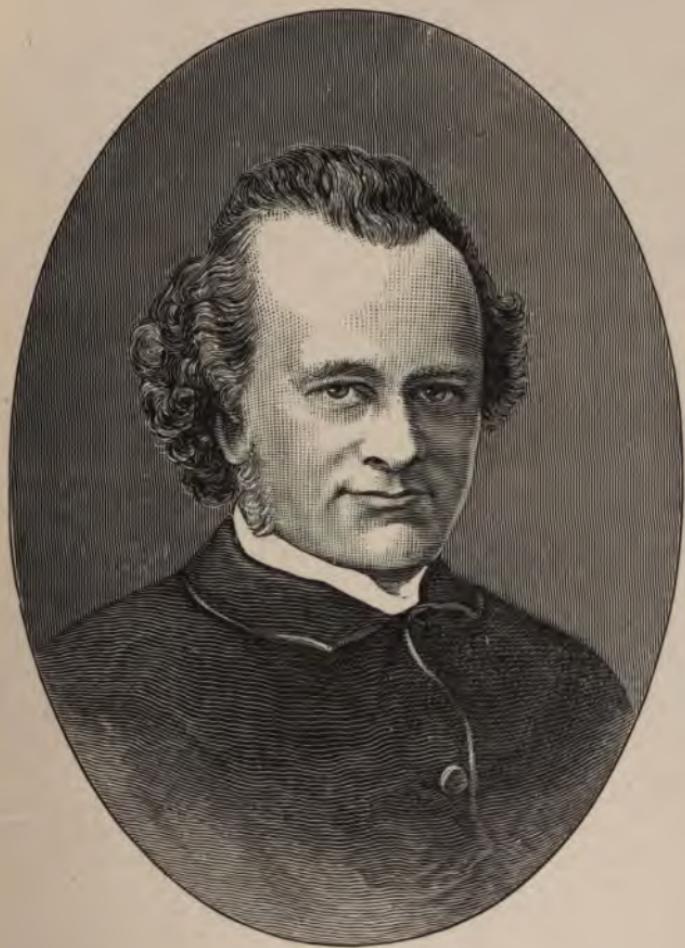
Referring to this event, the Rev. Dr. Dawson Burns writes to me under date of April 10th, 1895 :—

“If I could see you I might give you some further account of the dear old lady, whom I found in the April of 1845 visiting at my father’s in St. John’s Wood, on her first visit to England. The National Temperance Society (not League) had then eight or nine London Missionaries, and one of them, a Mr. Hodgson, was told off to attend Mrs. Carlile on her visits to meetings of mothers and children. She charged nothing for her services beyond travelling expenses. We have many, and I hope an increasing number of Temperance women in the cause ; but looking round at the work and considering well, I do not see one to be considered the equal of Mrs. Carlile.”

I take the following paragraph from the *National Temperance Chronicle*, May 1845 :—

“MRS. CARLILE OF DUBLIN.—This lady, who has been very useful in Ireland and Scotland, in visiting schools, and addressing meetings of her own sex on the Teetotal question, has reached the metropolis, and intends, we believe, to devote herself to the same good work amongst us. She requires no remuneration beyond incidental expenses. We are given to understand that letters addressed for Mrs. Carlile, to the care of the Rev. J. Burns, 3, St. John’s Wood Grove, will be duly attended to.”

In 1846 Mrs. Carlile again visited London, after having held meetings in Liverpool, Crewe, and other towns, mothers and children being on every occasion the special objects of her care.



THE REV. JABEZ TUNNICLIFF.

V.



N 1847 occurred that "never-to-be-forgotten meeting" in Leeds, from which the inception of the Band of Hope movement is dated.

The late John Garth Thornton, for so many years the energetic Secretary of the Western Temperance League, writes :—

"In July 1847 I had the good fortune to be present at a crowded meeting of boys and girls under South Parade Chapel, Leeds, when the name 'Band of Hope' was first suggested by the late Mrs. Carlile and the Rev. Jabez Tunnicliff. On this never-to-be-forgotten occasion Mrs. Carlile, gazing upon the interesting throng, was sitting next to Mr. Tunnicliff, who said, 'If we form these young folks into a Society, what shall we call them?' That devoted lady made answer in her Irish brogue, 'Och, sure, they're a "Band of Hope"'; and so one of the noblest developments of our movement has been designated to this day. The next day Mr. Tunnicliff called to let me see the copy of a now well-known and popular melody which he had composed since the meeting of the previous night, commencing with the words,—

'Come, all dear children, sing a song,
Join with us heart and hand,'

each verse ending with the refrain,—

'For we have signed the Temperance Pledge
A short time ago.'

This first Band of Hope was conducted chiefly by a Committee of ladies under Mr. Tunnicliff's superintendence, of which my wife was one."

Mr. Tunnicliff himself, in his *Band of Hope Annual*,

after relating a touching interview with a poor drunkard on his death-bed in 1847, goes on to say :—

“ A few weeks after this a very excellent Irish lady, Mrs. Carlile of Dublin, visited the town of Leeds for the purpose of addressing children in our day-schools on the subject of Temperance. She had a tender and a loving heart, and her gentle but earnest manner of speaking excited their attention, and induced many of them to promise never to touch intoxicating drinks. It was my privilege to be her companion in her visits, and from what I saw and heard, I felt sure that all her labour would soon be lost unless something was done at once to follow up her work and keep the subject of her visits continually before the minds of her children ; and I determined without any further delay to start the movement which had occupied my mind since the death I have already referred to. On the morning of Mrs. Carlile’s departure from Leeds, several friends of the Temperance cause, chiefly ladies, met at the house of a gentleman (Mr. James Hotham), since called up to his reward, after a short but earnest and useful life. I proposed that we should at once form our first committee and arrange for our first meeting, and as our only hope of making the world sober was in getting the children on our side, it would be a suitable thing to call them, when formed into a society, the ‘Band of Hope.’ All present were delighted with the idea, and entered heartily into a work which has since spread all over the land, and given you a name of which you may be proud, if you are true to your pledge, which will bless the world in which you live, and save you from many a sorrow and many a sin. The first meeting was a glorious gathering. Three hundred children sat down to tea, and nearly the whole of them that night took the pledge. The first, I find from the record of that meeting, who took it was John Mitchell,* No. 3, Coach Lane, Cornhill, Leeds, aged twelve years.”

* Mr. G. H. Graham, in his “Origin of the Band of Hope Movement,” says :—“ The first boy that signed gave his name, George Mitchell (living in 1896), 3, Coach Lane, Cornhill, Leeds, aged twelve years. His brother John, aged nine, is the second on the books; he died a few years ago. About two hundred girls and boys signed the same evening, and formed the first society known by the name BAND OF HOPE.”

The visiting sweep of Mr. Jane Castle among the children in several of the Schools during his Temperance visit to this Town August 1847, led to the conviction that this department of Temperance enterprise should not be overlooked. The subject was brought before the Present Committee of the Leeds Temperance Society when the following resolution was unanimously passed.

Resolved That the Committee command from the recent sweep of an esteemed Friend Mr. Castle in his visits to the various day schools in this Town of the result of increased attention to the children in reference to the Temperance movement request Mr. Tunncliffe to form the following ladies into a Committee for the purpose of carrying out the benevolent intentions of the above named lady.

Mr. Nathan, Miss Lupton,
Hon. Mrs. Wither,
Mrs. Nathan
Mrs. Chapman

Mr. Thornton
Miss Walker
Miss Home

FACSIMILE OF ENTRY IN THE MINUTE BOOK OF THE LEEDS TEMPERANCE SOCIETY.

It may be of interest to here record the exact words of this first Band of Hope pledge: "I agree to abstain from all Intoxicating Liquors, and from Tobacco in all its forms."

It would seem that, after Mrs. Carlile's visit, the Committee of the Leeds Temperance Society had the subject of work amongst the young specially under consideration. Mr. J. Kershaw, a member of the Committee, still survives; and on another page will be found a facsimile of an entry from the minute book of the Society, which Mr. Kershaw has most courteously permitted my friend, Mr. R. Murray Hyslop, to make.

Into the merits of the dispute as to whether to Mrs. Carlile or to Mr. Tunnicliff belongs the honour of having created the happy title "Band of Hope" I do not propose to enter. Those who are anxious to hear what is to be said on both sides of the controversy will find the matter fully discussed in "The Temperance Movement and Its Workers," by Mr. P. T. Winskill, and in "The Temperance History," by the Rev. Dr. Dawson Burns. For my own part, in view of the acknowledged high position of Mrs. Carlile as a Christian worker, I must confess that it would take a great deal more than I have yet read to upset the emphatic statement made by Mrs. Carlile to Mr. Alexander S. Mayne in her deeply interesting letter to him which I have already quoted.

As further bearing upon this matter, I now give a letter which has not been published hitherto, and which I think will be received with special interest, as it is from the

pen of one of Mrs. Carlile's great contemporaries, the late Mrs. Clara L. Balfour. It would appear that some two years after Mrs. Carlile's death, Mr. A. S. Mayne had written to Mrs. Balfour, suggesting that she should prepare for publication a life of Mrs. Carlile. In response to this suggestion Mrs. Balfour replied :—

“ LIVERPOOL, October 18th, 1866.

“ DEAR SIR,—The memorandum you have sent apprising me of your kindness in forwarding your volume to me has been transmitted here, and just come to hand. The book awaits my return home. I shall read it with deep interest, and I thank you sincerely for it.

“ Mrs. Carlile was a most valued and dear friend of mine, and I should have felt it a labour of love to have written her life, but unfortunately I got into a most unpleasant controversy about her claim (which I fully believe) as to her founding the Band of Hope movement and *giving the name*. A gentleman recently deceased, the Rev. Mr. Tunnicliff, of Leeds, very vehemently asserted his having given the name and founded the movement, and I was so annoyed and distressed at letters, etc., that I received, that unless I had been furnished with papers of Mrs. Carlile's, or could have made a journey to see letters in possession of her family, I had no means of refuting what I to this moment think an error as to Mr. Tunnicliff and his Leeds friends. But the 'Truth is mighty, and will prevail'—and as I had it from Mrs. Carlile's own lips, nothing can shake my faith in her being the *originator of the name* and the movement.

“ Yours truly,

“ C. L. BALFOUR.

“ MR. MAYNE.”



CLARA LUCAS BALFOUR.

VI.



N 1849 Mrs. Carlile was once more in England, and held meetings in Coventry, Leicester, Leamington, Sunderland, and other places.

In 1854 she held meetings in Leicester, Nottingham, Worcester, and Wales.

In 1856, when Mr. Alexander S. Mayne desired to revive the work in Ulster, he invited Mrs. Carlile to his aid, and some highly successful gatherings were held in Belfast.

Of Mrs. Carlile's open-hearted generosity we get a typical glance in Mr. Winskill's* sketch of Ralph Holker, a most worthy man, and one of the first agents of the British Temperance Association, now called the British Temperance League. Mr. Holker visited Ireland in 1837, and "at Dublin he met Mrs. Carlile, who treated him very kindly, and gave him a free passage home to England."

Mrs. Carlile continued her labours until after her eightieth year, when a severe illness impaired her sight. She died on March 14th, 1864, in the eighty-ninth year of her age, and was interred at Mount Jerome Cemetery, Dublin. The accompanying illustration of her grave, which has not been published hitherto, will no doubt be of interest to the reader.

On searching the files of contemporary Temperance

* See "Temperance History," by P. T. Winskill.

publications I found the following obituary notice in the *Weekly Record** of April 9th, 1864 :—

“ MRS. CARLILE, DUBLIN.—It is our painful duty to record the death of the venerable Mrs. Carlile, of Dublin, the well-known philanthropist and advocate of Temperance. The sad event took place on Friday, the 4th † of March, at her daughter's residence, Leinster Road, Dublin, from which her remains were removed for interment in Mount Jerome Cemetery on the morning of Wednesday, 9th of March. Mrs. Carlile was the widow of a Presbyterian minister now above forty years deceased.‡ Being a woman of good business habits, and of great energy and industry, she succeeded in a few years in educating and providing for her family, and was then enabled to devote all her time and talents to the benefit of her fellow-creatures. Before Mrs. Elizabeth Fry came to Ireland, in 1827, Mrs. Carlile had become a member of the Female Jail Committee, and visited all the prisons in Dublin. In 1830 she originated a Temperance Society for the benefit of Sailors. She afterwards paid frequent visits to Belfast and the north of Ireland, with the view of extending the Temperance movement, her last visit being during the Revival in 1859. She paid three visits to Scotland, and addressed the prisoners in Edinburgh and Glasgow Jails. At the invitation of Dr. Jabez Burns she went to England, and in 1844 § she formed the first Juvenile Temperance Society in Leeds, and gave it the now familiar designation of ‘Band of Hope.’ After labouring for a time in London, Liverpool, and Birmingham, she returned to Dublin, and continued fully to prosecute her ‘work of faith and labour of love’ in varied parts of Ireland as long as her health and strength permitted, and all at her own expense. Three of her tracts, entitled ‘Little Mary,’ ‘John Miller the Sailor,’ and ‘The Reformed Family at Ballymena,’ had a wide circulation. May her noble, self-denying example have many imitators.”

* Now called the *Temperance Record*.

† This is clearly an error, as the gravestone gives the date as March 14th.

‡ Another error, for Mr. Carlile predeceased his wife by fifty-three years.

§ This, too, is an error, for the actual date was 1847.



MRS. CARLILE'S GRAVE IN MOUNT JEROME CEMETERY.
(Engraved by R. TAYLOR & Co. from a Photograph specially taken for this purpose.)

The same journal, in its editorial review of the year, on December 31st, 1864, remarks :—

“At an earlier period of the year Mrs. Carlile of Dublin was removed by death. In our movement hers will be a cherished and an historical name. As early as 1830 she originated a Temperance Society among sailors, and fourteen years later she formed the first Juvenile Temperance Society at Leeds.”

VII.



ROM a small four-paged tract, entitled “The Late Mrs. Carlile of Dublin : a Brief Sketch of Her Active Life and Benevolent Labours,” published by Mr. A. S. Mayne, shortly after Mrs. Carlile’s death, and evidently written by him, I glean the following items :—

“Passing through one of the streets of Dublin, her attention was drawn to a poor woman lying in the gutter. Having learned that she was one of the fallen creatures who had been hurled adrift without any friend, Mrs. Carlile had her conveyed to her own residence, gave her the needed attention and advice, offered up prayer, procured her a Bible, placed her in a hospital, visited her from time to time, and induced a minister to accompany her. The happy result was that the poor fallen woman was led to trust in Jesus, and died a penitent believer. This circumstance induced Mrs. Carlile to turn her attention to the formation of a female penitentiary. With the assistance of that good man, Mr. Nasmyth, from Scotland, founder of the London and other City Missions, Mrs. Carlile opened one of the first penitentiaries for unfortunate women in Dublin. When first solicited for help, many ladies declined, saying ‘they could not interfere with that class of women.’ Mrs. Carlile, strong in faith, and with the example of Christ in view,

persevered, saying 'that funds must be raised and a building erected at once, otherwise many poor outcasts would be lost.' Trusting in God, she immediately took a house, and engaged a matron, and induced many poor creatures to take refuge in it. During twelve months she visited them herself for six days each week, till help came. The Dublin Penitentiary has since become one of the most valued institutions of the city. Mrs. Carlile, when in England, founded a similar institution in the city of Lincoln. . . . She was a real Christian, without bigotry, sectarianism, or prejudice. Though a Protestant, and the widow of a Presbyterian minister, she assisted, acted, and moved among Roman Catholics as freely as among any other denomination. In return, all who knew loved her. Her influence did not stop with the low and fallen; it extended to persons of influence, ministers, and Christian professors—especially teachers of Sabbath Schools and their scholars. She obtained upwards of seventy thousand signatures to her pledge of total abstinence. This success was not obtained without much travel, labour, and prayer. Many who took the pledge from her when children have since grown up to man and womanhood having kept their pledge, have been employed in situations of trust and importance, have risen to eminence and usefulness, or become fathers and mothers of healthy, happy children, and blessed with happy homes. The Temperance movement was not long commenced in this country till Mrs. Carlile took it up. . . . For thirty years Mrs. Carlile, at her own expense, sustained a native teacher in India, called after her son, who, when almost ready for college, was killed by a fall off the rocks in Wicklow. Mrs. Carlile was in the habit of holding Temperance meetings among the work-girls in factories and mills, and she frequently visited those who took the pledge, praying with them at their homes. . . . Mrs. Carlile materially assisted the overseers of public-houses in Belfast, when in 1853 they were engaged in the arduous work by which, in two years, more than two hundred of the worst houses in the trade were, with the assistance of the late Arthur Hill Thornton, put down, or prevented getting licences; and for several years she subscribed to the Female Mission in Belfast, which employs Bible women to visit the poor ever since 1859.

... In the annual address to Sabbath scholars in 1861, the Rev. Dr. William Johnston, of Townsend Street, Belfast, when alluding to the nature, objects, utility, and origin of Bands of Hope, says : ' We believe this appropriate designation of our Juvenile Temperance Societies was the happy thought of Mrs. Carlile, whose labours are now familiar as household words. Long has she advocated the cause with all a mother's love and a Christian's zeal. God has spared her to hear this watchword of the Temperance movement echoed and re-echoed by thousands and tens of thousands throughout our own and other lands. You will all join me in thanking her for this expressive title : and having paid our respects to this honoured mother in Israel, we pass on to consider the principles and prospects associated with the Band of Hope.' "

VIII.



HEN preparing this sketch it occurred to me that it might be worth while to write to a few of the survivors of those who were actively engaged in the Temperance movement during the latter part of Mrs. Carlile's career, but I regret to say that the effort has not resulted in throwing much fresh light upon the early beginnings of the work. At the same time I feel that it is as well to quote the letters here, for it is only by treasuring up contemporary opinion in this way that any historical data can be preserved.

Mr. Thomas Whittaker, J.P., of Scarborough, writes :—

"1, BELGRAVE TERRACE, SCARBOROUGH,
"April 8th, 1895.

"**MY DEAR SIR**,—I had only surface acquaintance with the late Mrs. Carlile. What I saw of her was in public meeting, so that her history and inner life are hidden from me. That at the time

I refer to she stirred the country up in a marvellous manner to the importance of training and wresting the young from the drink trammels was manifest. Considering her years and naturally refined tastes and tender sympathies, it was a wonder to all who watched her to see how she captivated the little ones, and broke down, to a great extent, the prejudice then existing against children taking the pledge. As to who was the first to name the Band of Hope movement may be an open question, but she was there, and of that there is no doubt. That my late friend, the Rev. Jabez Tunnicliff, puts in claims in that direction, as do some, has been made manifest. Well, that in itself is worth something. People are not now afraid of being recognised as somebodies in the Temperance cause. You must not appeal to me as to who did it, for as Mr. Tunnicliff was begotten at my first public meeting in Northampton in 1837, I am a biased person.

“Yours truly,

“THOMAS WHITTAKER.”

Mr. John H. Esterbrooke, the founder of the first Band of Hope in London, writes:—

“5, NEW CROSS ROAD, S.E.,
“April 6th, 1895.

“DEAR MR. SHERLOCK,—When Secretary of the City of Westminster Temperance Society, I was urged to secure the services of Mrs. Carlile. The lady kindly responded by delivering two addresses on the ‘Duty of Women in Relation to the Temperance Cause.’ I thanked her for the excellent Christian speeches, and she was delighted with the hearty welcome manifested by the crowded audience. I never saw Mrs. Carlile from that period, or corresponded with her.

“Yours faithfully,

“JOHN H. ESTERBROOKE.”

The meetings to which Mr. Esterbrooke refers were held in Pear Street Mission Hall, Westminster, and the



THE REV. JABEZ TUNNICLIFF.

(From an Engraving kindly lent by MR. G. H. GRAHAM of Maidstone.)



THE HALL IN WHICH THE MEETINGS OF THE FIRST BAND OF HOPE IN
LONDON WERE HELD.

(Engraved by R. TAYLOR & Co. from a Photograph specially taken for this purpose.)

accompanying illustration will be of interest, as it was in this building that Mr. Esterbrooke held his Band of Hope meetings for a great many years.

Mr. John P. Draper, for many years Hon. Sec. of the Fitzroy Teetotal Association, which was founded in 1839 writes :—

“HAWTHORN LODGE, PARK VILLAGE EAST, N.W.
“April 6th, 1895.

“DEAR MR. SHERLOCK,—I have somewhat of a remembrance of hearing Mrs. Carlile at New Church Street Chapel, when she came to London at the invitation of the Rev. Jabez Burns, but that is all.

“Yours truly,
“J. P. DRAPER.”

Mr. Frederic Smith, Chairman of the United Kingdom Band of Hope Union, writes, April 8th, 1895 :—

“DEAR MR. SHERLOCK,—I believe I saw Mrs. Carlile—in fact, heard her—when I was at school about 1850, but I can give you no facts as a result which would be of service to you.

“Yours truly,
“FREDERIC SMITH.”

Mr. Charles Wakely, the General Secretary of the United Kingdom Band of Hope Union, informs me that he addressed a meeting of the Irish Temperance League at Cork in October 1892, and in the course of his remarks paid a tribute to the memory of Mrs. Carlile. At the conclusion of the meeting a lady remained behind to thank him for his speech, and with tears in her eyes said that one of her earliest recollections was the being taken to a Temperance meeting by her mother to hear

Mrs. Carlile speak. The veteran worker was then in feeble health, and Mr. Wakely's informant said that she could never forget the scene, for Mrs. Carlile was so very frail that she had to be supported on either side, literally "held up by two friends," while she delivered her address. Surely such an incident as this is a glorious testimony to the enthusiastic consecrated devotion of Mrs. Carlile to the Temperance cause.

Mr. J. H. Raper writes :—

"33, PEMBROKE SQUARE, LONDON, W.,
"April 9th, 1895.

"DEAR MR. SHERLOCK,—I often met with Mrs. Carlile in the days to which you refer, but I have no details of any incidents. You will find many references to her in Burns' 'Temperance History' and in the Appendix thereto. *Apropos* of the parentage of the title 'Band of Hope,' when there was a controversy on the subject, a dozen years ago, I reminded Mr. T. B. Smithies that his Juvenile Temperance Society in York was called the 'Bond of Hope.' He actually had forgotten this, and I went through a file of their placards (which he retained from the '40's to the '80's), and to his amazement showed him the name on bills of a date prior to the date named in Leeds. He was interested in Elihu Burritt's Peace movement, the organ for which was called the 'Bond of Brotherhood,' and he thought he must have caught 'Bond' from that circle. Our Juvenile Societies had many names, and it was a good evolution to have one for all.

"Yours truly,
"J. H. RAPER."

Mr. Robert Rae, Secretary of the National Temperance League, has a vivid recollection of attending a meeting at Springburn, Glasgow, when Mrs. Carlile was present, and gave two addresses. She spoke with all the grace and

vivacity of the typical cultured Irish lady, and Mr. Rae says he has never forgotten her charm of manner and the altogether pleasing impression which she left behind her. Mr. Rae's memory confirms Dr. Dawson Burns' note about the matter of expenses, for at Glasgow no mention whatever was made of any fee for Mrs. Carlile's valuable services.

The meetings were arranged in connection with the Cowcaddens Total Abstinence Society, and the fact that one of them was held in the open air serves to emphasise that Mrs. Carlile was a thorough enthusiast in the work.

Mr. Robert Reid, who was one of the early workers in Scotland, writes :—

“April 16th, 1895.

“MY DEAR SIR,—Replying to your favour of 10th instant, asking for information regarding the visit of Mrs. Carlile to Scotland about fifty years ago, I write to say that at that time I was resident in Glasgow, and had several opportunities of meeting her, both in public and in private. She was a benevolent, kindly-hearted lady of about fifty-six years of age (she had two grown-up daughters with her). She was a most attractive speaker, and as female orators were not so numerous in those days as they are now, she attracted large audiences, and succeeded in impressing them with the vast importance of the abstinence movement. I have been looking over some of the periodicals of that date, but have not succeeded in falling upon anything that would be of special interest to you. I will, however, make a further search, and should I be more successful I will have pleasure in again writing you.

“I am, my dear sir,

“Very truly yours,

“ROBERT REID.”

Dr. F. R. Lees, F.S.A., writes from Watford, under date of April 10th, 1895 :—

“ MY DEAR FRIEND,—I was with Mrs. Carlile at Leeds when she came and lectured in the old Baptist chapel, Carr Lane, and in another place. The Rev. Mr. Tunnicliff was present, and the Band of Hope was instituted. But of her personal history I know nothing. I understood she came from Dublin.

“ Yours sincerely,

“ F. R. LEES.”

Mrs. Mackinlay of Cork, the wife of the Rev. Archie Mackinlay, a well-known Irish Temperance worker, writes :—

“ It is just forty years since I heard Mrs. Carlile give a thrilling Temperance address to a large and attentive audience in the Methodist Church at Priesthill, near Hillsborough, Co. Down. She was then advanced in years, and as she stood up to speak, her earnest manner and pleasant face appealed at once to the sympathy of her hearers. The scene has never been effaced from my memory through all the varied changes that have passed, and I have no doubt her intercourse with our family, during her short stay in the home, left such an impression on my mind as has been largely helpful in influencing my life in regard to the Temperance movement.

“ I can now picture that gathering of farmers and labourers, and weavers who had left the loom for a short time, to listen to a woman speak—for such was the exception in those days ; and as Mrs. Carlile was somewhat feeble, she leaned on my mother’s arm for support during the whole of her address. One incident related by her has never been forgotten ; it was that which so impressed her to devote herself to Temperance work. In the course of her visitations amongst the poor in Dublin she found a family in whom she was greatly interested ; they seemed to have at one time occupied a very different position, and yet were so reticent it was impossible to know exactly how to benefit them. The family

comprised husband, wife, and a daughter. The husband was in very delicate health, there were no visible means of procuring nourishment, and she shrank from offering money ; but as often as she visited them she brought some little delicacy for the patient, yet could not satisfy herself that the one for whom it was intended partook of it. Slowly but surely the ailing one became weaker and weaker, and as surely she became aware of the fact that drink had, indirectly, something to do with the surroundings of the gentle, cultured man. She tried every means of finding out the truth, and when near the end he revealed that he had to give up his position as a minister of the Gospel through the drinking habits of his wife—whom he almost idolised. He could not bear the thought of separation from her. She had private means, and spent them on procuring what her appetite craved. She seemed blind to everything but the drink crave ; and slowly he to whom she had given her pledge of love was awakened to the horror of finding his wife a winebibber, and the shock killed him. He begged of Mrs. Carlile to save his daughter—for, alas ! there was no hope for his wife—and when he died she took the girl to her own house, hoping to help her. At that time Mrs. Carlile was not an abstainer. Wine was placed on her table at dinner, and was the beverage provided for visitors.

“One day a servant had spilled some when leaving the dining-room, and as Mrs. Carlile followed her, she found her *protégée* lying face downward trying to sip up what had been left on the boards. The incident was a revelation to her of the necessity for banishing the wine from the house, which she did, and from that time she became a total abstainer. She strongly advocated the Band of Hope movement, which was then in its infancy ; and gave her views regarding the necessity for mothers to be abstainers. She was earnest and forcible in her addresses at public meetings, and I have no doubt her work at the time I refer to resulted in good to those who listened to her ; for it then required some courage to sign the pledge, or be identified in any way with the Temperance movement. Her work in the North of Ireland was very successful.

“I enclose a sermon preached by the man referred to above. The iron entered into his own soul afterwards. His daughter grew up, and was married to a commercial traveller, and about twenty-three

years ago, when visiting in London, the lady with whom I stayed mentioned a painful case of a young married woman who had become addicted to drink, and for whom she had interested herself to get her to give it up. After inquiries, it was found she was the girl whom Mrs. Carlile had done so much for, and the law of heredity had laid too surely its curse upon her."

IX.

 T is gratifying to know that many of Mrs. Carlile's descendants have been active Temperance workers. One of her grandsons, the Rev. Francis Carlile Hayes, Rector of Raheny, Co. Dublin, is the Hon. Secretary of the Church of Ireland Temperance Society. In a letter to myself dated April 9th, 1895, Mr. Hayes gives some pleasant reminiscences of his illustrious relative. Here are a few extracts :—

" We often think, now that the cause of Temperance is almost fashionable, how she (Mrs. Carlile) used to say, ' The time will come when this matter must be taken up by the Church, and when your old grandmother will not be dubbed an enthusiast.' I am sure it was she that gave the name to the Band of Hope. I have often heard her describe the occasion, and have often told the story as I heard it from her. She was a broad-minded Catholic woman who hated party spirit, and welcomed goodness wherever she found it. I remember Father Mathew coming to my father's house to receive her blessing, and giving me his, when I was a very small boy indeed, but at that time no Church clergyman took any share in the work, except an old Mr. Dunscombe * of the Co. Cork ; Canon

* The Rev. Nicholas C. Dunscombe, B.A., Rector of Macroom, Co. Cork, was a co-worker with William Martin, who was instrumental in getting Father Mathew to sign the pledge. Mr. Dunscombe died on June 5th, 1877.

Ellison was a generation later. Mrs. Carlile's true successor is Miss Julia Moses, now of the St. Patrick's Cathedral Temperance Mission, who for more than thirty-five years had quietly carried on the work in Dublin, until of late years our Synod has taken up the work with real earnestness. . . . Mrs. Carlile used to say that she could see little fruit of her labours—few reformers do—but her children's children 'rise up and call her blessed,' and many another too. . . . Mrs. Carlile met T. B. Smithies when he was a mere lad.



THOMAS BYWATER SMITHIES, FOUNDER OF "THE BRITISH WORKMAN" AND
"BAND OF HOPE REVIEW."

He took the Temperance pledge from her, and always called her his Temperance mother; and so I always attribute the good work he did for Temperance as an editor to her early influence. She had a great affection for him."

With regard to Mr. Hayes' remark as to the late T. B. Smithies having taken the pledge from Mrs. Carlile, I have communicated with his sisters, but, as will be seen from the following replies, they are unable to confirm the statement.

Mrs. Taylor, writing from 177, Normanton Road, Derby, on April 22nd, 1895, says :—

“ I remember Mrs. Carlile quite well coming to see my brother when I was his housekeeper ; but it is a mistake that it was through her he signed the pledge, as I have heard him tell friends that it was reading the early edition of Mrs. Balfour’s *Morning Dewdrops* that led him to do so, and I know he was an abstainer when I was quite a child.”

In a subsequent letter, Mrs. Taylor adds :—

“ I believe it was through Mrs. Carlile that Tom began the first Band of Hope in a room in our house, though I am not quite sure, but Mr. Monkhouse would be sure to know if it were so. I remember quite well her coming to York and to our house to tea, and also remember, thirteen years after, her coming to tea at Cambridge Terrace.”

Mr. Smithies commissioned the distinguished artist, Robert Barnes, to prepare a portrait of Mrs. Carlile, and a reproduction of the picture will be found on the next page.

X.



R. J. MILSOM, one of the oldest Temperance workers in Berkshire, gives the following reminiscence of Mrs. Carlile’s visit to Reading :—

“ CAMPBELL VILLA, READING, May 3rd, 1895.

“ DEAR SIR,—I have your note of inquiry. I can’t give you much information about Mrs. Carlile. I came to know her in this way : For several years there was an understanding between me and dear Dr. Jabez Burns to send me any person likely to help



MRS. CARLILE AND THE BAND OF HOPE.

(From an Original Drawing by the late Robert Barnes, R.W.S.)

"Age and care have left their traces
On thy brow in furrows deep,
And thy eye is growing misty,
And thou canst no longer weep,
And the past is fading from thee,
And remembrance sinks to sleep ;

"But the bread cast forth in weakness,
Where the surging billows rove,
And the long-forgotten seedling,
And the little word of love,—
All have sped their silent errand ;
Thou wilt find them all above."

J. G. M. KIRCHHOFFER.



me in the good cause of Teetotalism here (I had the honour then to do the lion's share of the work, and to pay the greater part of the expense); and, among others, Mrs. Carlile was recommended. She came on a Saturday, and remained till Tuesday as our guest. It was in the year 1851 she gave us a religious address on the Sunday at our Mission Chapel, Hosier Street. We enjoyed her visit greatly. We talked a good deal about the Band of Hope, and I determined I would make an effort in that direction. I was at that time a coal merchant, and on the *Monday morning, about seven o'clock*, a lad came to my office to order some coal. I determined to begin at once. I talked to the lad, and I got the consent of his parents (who were in the public-house business), and so I took the first Band of Hope pledge in Reading. I consulted with the clerk in my office, and decided to work it vigorously, and in two years we had five hundred names on our list, and now we have upwards of five thousand in the town and vicinity. I got many of the boys and girls who joined to become missionaries, and I gave prizes to all of them who obtained a certain number of converts. They met monthly at my office, until they grew so large that I was obliged to remove them to our chapel. For many years I gave each of them a copy of some Temperance periodical which they could read in their homes. We said farewell to Mrs. Carlile, and I don't think I saw her afterwards.

“Let us not be weary in well-doing.”

“I am, dear Sir,

“Yours truly,

“J. MILSOM.”

A daughter of the late William Bunting, who was so long identified with the movement in Colchester, has favoured me with the following:—

“Mrs. Carlile came to Colchester in the summer of 1847, and made her home at the residence of Mrs. T. Catchpool, who was the widow of a Mr. Martin of Lewes, a non-abstainer, but a good Quakeress. Mrs. Carlile gave an address in the “Old Bible Room” in Lion Walk to children. A society was formed which was then

called the Juvenile Abstainers', and from that grew the first Band of Hope. Many years after, a woman named Goodfellow was walking in London when she met my father, and told him she had belonged to that first Society, and, although she had broken *her* pledge, she was bringing up all her children as total abstainers, and they all belonged to the Band of Hope. There have been Juvenile Temperance Societies in Colchester ever since the one founded by Mrs. Carlile."

XI.

RS. W. R. NELSON, the elder daughter of the late Alexander S. Mayne, and herself an earnest worker, writes :—

“ FERNVILLE, STRANDTOWN, BELFAST,
“ April 11th, 1895.

“ DEAR MR. SHERLOCK,—Your letter received yesterday. I had another look through father's papers, but cannot find much more of interest. All Mrs. Carlile's old letters written by herself have apparently been destroyed. I cannot find Father Mathew's letter. I think father must have sent it to some friend of Mrs. Carlile's, and it has not been returned. . . . I can see the old lady quite distinctly before me. I have stayed with her, when young, at two of her daughters, Mrs. Geoghegan and Mrs. Hayes, in and about Dublin. I remember her saying (when very old and frail) she liked some one to take her in the omnibus (which passed Mrs. Geoghegan's gate), and she could listen to the passengers talking aloud about her, and often speak a word for Temperance to her neighbour.

“ With kind regards,
“ Yours sincerely,
“ ELLEN NELSON.”

Mrs. Lowry, Alexander S. Mayne's younger daughter, contributed to the *Irish Templar* in 1881 a series

of papers on "Noble Irishwomen." In her sketch of Mrs. Carlile, she says :—

"Mrs. Carlile had a marvellous gift of telling stories to children, and could keep a roomful spellbound in breathless interest. Well do we remember, when a child, sitting at her feet, and listening with awed attention to her pathetic voice as she related scenes from her varied experience, with her trembling hands resting on our head. Her tales were so vividly told, one could almost see what she so earnestly described. She was an aged woman then, but still retained extraordinary energy and power. Mrs. Carlile for many years could not bring herself to speak in public ; she first began by addressing meetings of women only, and, gaining more confidence, she was afterwards able to speak to immense numbers of men and women, and a great many were attracted by the novelty of hearing a woman speaking. When visiting in the North at one time, two clergymen, well known in the Presbyterian Church, said to her jestingly, they could not go so far with her in total abstinence, and considered her views were extreme ; and besides, they agreed with St. Paul, and would not suffer a woman to speak. She turned from them sadly, saying quietly, 'Well, I am very sorry for you both, but I shall never cease to pray for you that your eyes may be opened.' And who can tell ? It may have been in answer to her prayers for them that soon afterwards they both became total abstainers, and both, thank God, still live to continue their firm adherence to total abstinence."

Mrs. Byers, of the Victoria College, Belfast, and one of the most devoted Temperance workers Ireland has ever known, is, so far, the only correspondent who has been able to furnish me with any particulars of Mrs. Carlile's early days. Singularly enough, it is just on that particular point which is always of special interest to the ladies—"the course of true love."

Mrs. Byers writes :—

“ In her early days, Ann Hammil lived near Miss Isabella M. S. Tod's* ancestry, and in her teens was really engaged to Miss Tod's grandfather. I always feel that it was a pity this little connecting link between our great Ulster woman and another had not been completed by kinship. But the old people on both sides, who were friends, tradition says, stepped in, and decided they were both too young, and much too impetuous in character at the time, to form a suitable or happy alliance.”

Mrs. E. A. Forde, of Eglantine, Bangor, Co. Down, in a letter which has been kindly placed at my disposal by Miss A. B. Salmon, says :—

“ You were quite correct in your impression that I had taken the Band of Hope pledge from Mrs. Carlile's own hand. I am sorry I cannot give any incidents connected with her work. My dear father does not recollect anything further than the fact of her holding meetings in Belfast early in the Fifties, and that her name drew large gatherings, and that her addresses did good work in convincing hundreds and thousands of the necessity of preventing the young ever knowing the taste of alcohol if we were to raise up a sober nation.

“ I was only about four years of age when I took the total abstinence pledge from her. The card I then received I had till quite recently, when I think it must have got lost in removing. I do so wish I could have been able to send it on to you. It was about four-and-a-half inches deep, and six in breadth, and was printed in blue ink. I looked upon it as a sort of talisman. In my youthful days I think I must have fancied the card itself possessed some potent power to save from ill. Often when, in after years, I have heard speakers say that children did not under-

* Miss Tod was a most earnest Temperance worker, and her death in December 1896, was keenly felt by a very wide circle.

stand what they did in signing the pledge, my memory has flashed back to my own signing in little more than babyhood. The place was the Independent Church, Donegal Street, Belfast. So deep was the impression on my infant mind of the sacred and important nature of the step I was going to take that I never forgot it, nor ever shall. I knew then, as fully as I could know anything, that I was promising to shun those things called 'spirits,' which I even then knew did immense harm. And I meant to keep it, and some time to be like the lady at the table (Mrs. Carlile), and work in future years to get others to sign. I have a dim recollection of Mrs. Carlile murmuring a prayer over me that it might be so."

Miss Mulholland, writing from Eglantine, Hillsborough, Co. Down, on January 13th, 1897, says :—

"I have a very vivid recollection of our great admiration for her goodness and abilities, impressed as they were upon us by my late father (St. Clair Kelburn Mulholland) and my mother when we were little children. Mrs. Carlile came to stay with us, and spoke several times to the workers in my father's mill, he and my uncle being those who started the first Flax Mills in Belfast, thus laying the foundation of its great prosperity. Would that the seed she sowed had borne fruit more vigorously, as drink is still an overwhelming curse in the North of Ireland! I remember my father alluding to Mrs. Carlile's wisdom and large-heartedness, in working with that good apostle of Temperance, Father Mathew, though their religious views were so diverse. But my memories are only those of a child, and I fancy it must have been in 1843 or 1844 she was in Belfast. Mrs. Carlile's great sorrows, both being left a widow and having her only son killed by a fall from a cliff, led her only more actively to devote herself to God's service."

The Very Rev. Edward Maguire, D.D., Dean of Down, is another correspondent who has a personal recollection

of Mrs. Carlile. In a letter, dated January 13th, 1897, the Dean says :—

“THE RECTORY, BANGOR, CO. DOWN.

“DEAR SIR,—Seeing your letter in yesterday's Belfast *News Letter*, I may just mention that I was personally acquainted with the late Mrs. Carlile, assuming that she is the person concerning whom your make inquiry.

“She was frequently at my father's house in Dublin, and, indeed, she was by marriage a distant connection of mine. She was my guest when I resided at Muckamore, near the town of Antrim, and during her stay she addressed a crowded meeting in Antrim Court House on Temperance, leaving behind her a most favourable impression.

“EDWARD MAGUIRE,
“*Dean of Down.*

“P.S.—When Mrs. Carlile was my guest at Muckamore, I took her one day all over the house, to let her see it, and on entering the pantry she noticed a few bottles labelled *Allsopp's Ale*. She expressed horror at the sight. My defence was—‘They are perfectly harmless, as they *are empty*.’ I remember well the friendly slap she gave me on my shoulder, when I urged this lame and impotent defence !

“MR. F. SHERLOCK.”

Mr. Robert Caldwell, of 86, Templemore Avenue, Belfast, signed the pledge at one of Mrs. Carlile's meetings in Brown Street Sunday School, Dublin. In a letter to me, dated January 12th, 1897, Mr. Caldwell says :—

“I remember the old lady well. I had heard her speak on various occasions at Band of Hope meetings in connection with a Sabbath-school of which I was then a scholar : I refer to the Brown Street Sunday School, Dublin. This was in the year 1855-6. I believe she was the prime originator of that Band of Hope Society.

She and her friends took a great interest in it, and it was carried on for many years. It was at one of her meetings in the above-named school that I first took the pledge. I find my card is dated April 1856, which I have still preserved, giving it a place in our family album. I was then aged twelve years. Three of my brothers joined at the same time, and all of us have kept the pledge up to the present time, but none more faithful than myself: so that I have passed forty years as an abstainer, blessed with two families, and drink has never entered our home; we are all life abstainers. My two brothers (one dead) have each reared a family, all life abstainers. And I could tell you of others still living who were also members of that Band of Hope, who have remained faithful, and are earnest and good workers in the Temperance cause and religious work."

Miss M. Elliott, of 65, Colin View, Belfast, has supplied me with the following graphic pen portrait; and as the writer had many opportunities of meeting with Mrs. Carlile at the time when she was actively engaged in carrying on her philanthropic labours, these reminiscences are of special interest. From a lengthy communication, dated January 17th, 1897, I quote the following:—

"Just at this time the large banks were establishing branches in all the country towns. As manager of the Ulster Bank at Cootehill, Mr. James Jamison was appointed. His wife was a woman of talent and culture, who had figured at the London Court, and also at the vice-regal one of the Duke of Richmond. The father of her husband had for his second wife Miss Kitty Hamill, sister of Mrs. Carlile. Father and son, mother-in-law and daughter-in-law, all lived together, and many a pleasant day did I and my sisters spend in their house, where we first saw Mrs. Carlile, and heard many an amusing anecdote of her. Aged at this time, she was still tall and commanding in appearance, with lovely grey or white hair done up in stiff curls around her noble brow. Her eyes were pretty blue grey. Her whole appearance betokened earnestness and energy. She had lovely small white hands, and always wore

handsome black dresses and exquisite white caps trimmed with white satin. This was before 1847, and she was then well known as a Temperance advocate, helping, I believe, Father Mathew. She was also much engaged in the work of rescuing outcast women. At this time there was no railway from Ballymena to Belfast. Well, Mrs. Carlile would charter an omnibus in the former town, pack it full of these women, get in herself, and, amid the plaudits of the beholders, drive them all to Belfast to place them in perhaps what is now the Edgar Home, or the Magdalen Asylum. One night in Ballymena she saw two of these women ; exhorted them to give up their evil life, which they promised to do. She gave them money to take them to Belfast. Some evenings after, she saw the same women. Then she spoke to them of their promise. 'Oh, yes ! they intended doing as they had said after Christmas.'"

Mrs. Wright, of Ballinode House, Monaghan, is a relation of Mrs. Carlile's who has favoured me with a few reminiscences. In a letter dated January 18th, 1897, Mrs. Wright says :—

"Mrs. Carlyle was my father's aunt (my father was Dr. Thomas Reed, of Kilmore Dispensary). I very well remember her being on a long visit to my father's house when I was a little girl. She was hale and hearty, and took a cold bath every morning. She told me many things. One which made a great impression on me, young as I was, was this, that owing to the unfortunate death of her only son, she devoted the money which would have been his to supporting a missionary abroad. She further told me that her gold watch should be mine at her death, because I read aloud to please her. I have a daughter named after Aunt Carlyle. By the bye, she was, as I remember, wishful that her name should be spelled 'Carlyle.'* I remember well she chose me to assist her in her toilette. She was so particular, too."

* It will be noticed that her autograph (see *frontispiece*) confirms this. As, however, so many of her family still sign the name "Carlile," I have retained this form. It may be added, that Mrs. Carlile's autograph is exceedingly rare, and has never been published hitherto.

XII.



MONG the societies which sprang into existence as the direct result of Mrs. Carlile's labours may be named the Victoria Temperance Society, which was a women's association formed in Belfast, and loyally named the "Victoria" out of compliment to Her Most Gracious Majesty. Alexander S. Mayne, ever foremost in all good works in the capital of Ulster, was the Hon. Secretary of the Society, because no woman possessing the requisite qualifications volunteered her services. From some pages of the "Minute Book" which lie before me as I write, the following particulars are gathered :—

The Victoria Temperance Society was formed in the summer of 1841, during Mrs. Carlile's first visit to Belfast. The Committee met in each other's houses, and the first meeting was held at the residence of Mr. Mayne, Donegall Square. The first public tea-party, or *soirée*, was held in Devlin's Great Room, and was attended by Mrs. Carlile. At an annual meeting, held on January 6th, 1843, in the Exchange, Belfast, Mrs. Carlile gave an address, and handed over £1 to the new Teetotal Friendly Society which had been formed, in order to be enrolled as an honorary member for life. On September 22nd of the same year a tea meeting was held, and Mrs. Carlile was among the speakers. It may be mentioned that Mrs. Carlile's first address in Belfast was given at a meeting held in the Lancasterian School.

XIII.

MRS. CARLILE'S three tracts are all based upon incidents in her own personal experience of Temperance work. The copies which have come into my possession bear the imprint "Alexander S. Mayne, Donegall Square East, Belfast." They each consist of four pages, are printed on tinted paper, and numbers one and three are adorned with small engravings, evidently taken from "stock." No. 1, "Little Mary ; or, A Daughter's Love," tells the story of that little girl to whom Mrs. Mackinlay makes reference in the reminiscence which I have already quoted. The tract practically covers twenty-seven years of Mrs. Carlile's active life, for it commences with the rescue of the child in 1833, her emigration in 1840, and a final letter from her in 1860, four years before Mrs. Carlile's death. Tract No. 2, "John Miller, the Reformed Sailor," a letter from Mrs. Carlile to a friend,* showing how much good one earnest person may do, is indeed a most striking encouragement to Temperance workers. It relates the story of one of Mrs. Carlile's recruits, a sailor, who signed the pledge at a meeting which she addressed in the Sailors' Chapel, Liverpool.

The following brief extract will be of interest :—

"On all sides I beheld the attentive gaze of the sailors, their wives, their sons, and their daughters. While speaking, I exerted myself to the utmost, and, as they say in England, the steam got

* The friend was obviously Mr. Mayne.

fairly up. Towards the conclusion of my address I earnestly invited as many as might feel disposed to resolve from that hour in the strength of the Lord, to abstain from all intoxicating drinks.

“When I sat down, a large number came forward, of whom the greater proportion were females ; and here let me add how important a matter it is for females to unite themselves with the people and with the cause of God. On them chiefly the rising generation are depending for the formation of their religious principles and habits. Oh, mothers of Britain, how cautious should you be, lest your children, whom you love so dearly, should imbibe from you principles of ungodliness, or habits of intemperance—lest by your examples they should wander in the way which leads to everlasting death !”

Mrs. Carlile goes on to say that among those who signed the pledge at that meeting were three captains, one mate, and seventeen ordinary seamen.

“This mate, whose name was John Miller, took the card on which the pledge was printed, and, holding it as high as his arm could reach, exclaimed in an audible voice, ‘I am going next week on a voyage round the world. I will take this card along with me, and before I return will make as many teetotallers as I can.’

Nineteen months afterwards Mrs. Carlile was again in England on her Temperance mission. Happening to be at Greenwich one day, she met an elderly clergyman who had once been chaplain of Greenwich Hospital, and he asked her to attend a Temperance meeting to be held in Rosemary Street, near Blackwall. On the day of the meeting there was a procession of sailors through the streets of the city, in commemoration of the Battle of Trafalgar. The old clergyman who headed the procession broke away at a certain point, and said, “I must now leave you, as I have to meet Mrs. Carlile to-night

at a Temperance meeting." One of the sailors inquired, "Is it Mrs. Carlile from Dublin?" To which the chaplain answered, "Yes." "Then," said the sailor, "I'll be there as soon as you, for Mrs. Carlile is my teetotal mother." He did turn up at the meeting, and Mrs. Carlile thus describes the scene :—

"In the course of the meeting, a fine, tall, well-looking young man came from the body of the crowd, and ascending the platform near where I was sitting, fell upon his knees, and, grasping my hand, kissed it repeatedly, the tears all the while trickling down his manly cheeks. When he could find utterance, he said, "Oh, Mrs. Carlile, you not only took me from drunkenness, but also won me to Christ." He was the mate who had signed the pledge in Liverpool, and after the excitement had subsided he asked permission to address the meeting, and in the course of a telling speech said : "When a long time since I took the Temperance pledge, I also pledged myself to bring over as many as I could influence to the same happy resolution." Then, holding up his card (as he had done nineteen months before at Liverpool), he added, "So with this card I have made *three hundred* teetotallers." Mrs. Carlile goes on to say that, 'Shortly after this I was invited to Woolwich, where a similar meeting was advertised to take place. John Miller heard of it, and said, "I will go myself, and bring as many sailors as I can persuade to accompany me." And, true to his word, he did attend, accompanied by nine fellow-sailors, every man of whom, then and there, signed the pledge. On the same occasion sixty-seven young soldiers who had just arrived at the dépôt, and of whom it was reported that not one of them had ever entered a tavern, took the pledge, thus, under Providence, adopting the means which, if faithfully observed, would prove the surest protection from the many dangers and temptations to which their future career would be exposed. Besides these soldiers and sailors, several females, and seven boys belonging to the military band, joined our happy Temperance Society.'"

Miller was very anxious that Mrs. Carlile should visit his mother, who resided at Chelsea. So Mrs. Carlile tells us she "went to Chelsea, and became the guest of that devoted advocate of Temperance, the Rev. Mr. R——, Episcopal Minister," but greatly to her vexation she could not find Mrs. Miller's abode. The "Rev. Mr. R——" referred to is of course the late Rev. W. Woolhouse Robinson, whose faithful labours are precious memories to old Chelsea residents.

What became of John Miller? Mrs. Carlile remarks :—

" 'All that I know of him is that he was one of the crew who penetrated the Polar Seas in the expedition sent out in search of Sir John Franklin.' And she pathetically adds: 'My advancing age forbids me to expect I will meet him again in this world; but, blessed be God, it does not forbid me to hope I will meet him in that kingdom above, where a drunkard cannot enter.' "

XIV.

RACT No. 3, "The Reformed Family of Ballymena," is a telling description of the wholesome change which took place in a household brought under Mrs. Carlile's uplifting influence. True to her usual plan, she followed up her recruits a few months after they had signed the pledge. In reply to her inquiry as to how they were getting on, she received a letter stating that "from that eventful day in which they all signed the Temperance

pledge family worship was regularly observed, and I was regularly remembered in their petitions at the throne of mercy." In the following year Mrs. Carlile was in Ballymena once more.

"Anxious to see my interesting group of reformed characters, I hastened the morning after my arrival to visit the cottage ; but such an alteration, both in people and in place, never before had I witnessed. He whom, on my former visit, I had taken to be an old, decrepit, haggard-looking man, now appeared a tall, fine athletic figure, about the age of forty, well dressed, as were also all his family ; all bespoke cheerful contentment, combined with sobriety and genuine religion. The conversation of the father was so pleasing that my visit was much prolonged, until dinner hour nearly approached, when Mrs. C—— most respectfully came forward and unassumingly invited me to share their family dinner. My reply was, most gladly would I accept of her invitation, and would much prefer dining with her than with Queen Victoria, unless she became an abstainer. Our dinner was most comfortable ; afterwards, perceiving my eye directed towards a roll of butter, our hostess said, 'Mrs. Carlile, the day you first visited us we were destitute of every comfort ; our only cow had been sold for whiskey. We immediately after purchased one, and since then we have had the enjoyment of every earthly blessing.' The contrast presented in the appearance of the cottage on this and the preceding visit should have convinced the most strenuous opposer of Teetotalism of the fallacy of his objections, and led him to acknowledge it as a precious boon of Heaven, and a humble means of rescuing our degraded fellow-creatures from the forlorn hope of a drunkard's life. The cold, damp, sepulchral-looking room, destitute of furniture, and with the appearance of nought but discomfort, now seemed warm and cheerful. There was now presented a good carpet, handsome furniture, books arranged on a table, among which was a family Bible, opened when I entered."



MRS. CARLILE.

*From an Enlargement of the Frontispiece to this Volume, drawn by T. E. GAUNT,
and specially engraved by R. TAYLOR & Co.*



XV.



UCH a life as that which was lived by Mrs. Carlile has a message from which even the most zealous worker may learn much.

As we have seen, she was a most industrious woman ; and although it would not be true to say that she ever felt the pinch of poverty, she did, at any rate, burden herself with the cares of business in order to supplement her husband's limited income, and thus bring up her family in comfort. Then, when by her hard work she had achieved a competency, and was able to retire from business, instead of sitting down to end her days in luxurious ease, she threw herself heart and soul into Christian work, sparing neither time nor money in the carrying out of her self-imposed task. Unlike so many, she did not wait to be asked to lend a helping hand, but diligently sought a field of labour for herself, and without delaying for any committee to be organised to render assistance, she boldly grappled with the victims of sin and misery single-handed ; and that not in a spirit of mere sentimental emotion, but with an earnest, practical, business-like grip of the difficulty as beneficial as it is rare.

Her generosity, too, tells its own tale. "The labourer is worthy of his hire" ; and those self-denying men and women who give up their lives to philanthropic work are well entitled to the pecuniary emoluments (often miserably small) with which the world rewards such

service. Without such helpers the charitable and reformatory agencies of civilisation could never be maintained. At the same time, one may hope that there will never be lacking a strong succession of followers of Mrs. Carlile—voluntary workers of ample means and leisure, cheerfully willing to give of their time and substance to better the condition of their poorer brethren.

Her charity was indeed of the kind that “thinketh no evil.” Brought up as a strict Presbyterian, the wife of a minister of that body, she was yet able to look beyond the confines of her own creed, and clasp the hand of Father Mathew in Temperance work. How much this meant in the stormy days of 1845 can hardly be realised by those of us who live in these quieter times. Then, too, Mrs. Carlile was a true patriot. The love of country ever animated her breast, and in her declining days wrung from her the pathetic cry, “If the Permissive Bill is established, the last cry of my heart would be fulfilled, and I could truly say, ‘Lord, lettest now Thy servant depart in peace, for I have seen what I feel assured will be the first great step towards the salvation of my country.’”

“Thoroughness” was the distinguishing feature of her Temperance work. The moment she recognised that her own example of strict moderation might not be possible of imitation by weaker sisters, that moment she said, “Then I will be a total abstainer.” The work amongst women and children is made much of to-day, and rightly so; but do not let us ever forget

that the self-imposed mission of this noble Irishwoman was, from the first, to the children in the school, and to the poor women in prisons and penitentiaries.

We have also seen that soldiers and sailors, too, received a large share of her kindly consideration ; and in this year of grace, 1897, which is to be rendered memorable in Temperance annals by the "Million More" pledge-signing crusade of the United Kingdom Band of Hope Union, we will recall, for the encouragement of individual workers, that Mrs. Carlile personally recruited seventy thousand abstainers ! So, too, in other by-paths of Temperance warfare, she bore a worthy part. Not many modern licensing reformers can beat Mrs. Carlile's Belfast record of two hundred beer-houses closed in one year !

As an advocate, she was fearless and courageous to a degree, welcoming any and every opportunity of putting in a word for Temperance, and not forgetting to use her holiday trips to Scotland, England, and Wales as openings for serving the good cause. Schoolroom meetings, drawing-room meetings, Sailors' Home meetings, meetings in the barracks, meetings in the open air—anywhere and everywhere, so long as she might do good. Moreover, it was not sufficient for her to get people to sign the pledge ; she encouraged the recruits to take cards (a department of the propaganda too often neglected in our own day). So far as time allowed, she was prepared to visit them in their own homes afterwards, especially stubborn cases ; and we can well believe that this practical

sympathy was a magnificent help to many a poor soul struggling to turn over a new leaf. Her enlightened outlook led her to see how mightily the press could be used in carrying on the campaign ; and so, in the intervals of her journeyings to and fro, she made time to write the tracts which still remain as evidences of her devoted labours.

One is tired of the nauseous references which are continually being made to "Gospel" Temperance work. All the early heroes of the Temperance reformation had their hearts aflame with love to God, and it was from this that there sprang up the intense love of their fellow-men. Surely, if ever there was a Gospel Temperance worker in the fullest sense of the word, that worker was Ann Jane Carlile ; and while she was missioning with tireless enthusiasm at home, it was her purse which kept a missionary at work in India, as the best memorial of her fondly loved son.

The following extract from a letter written by Mrs. Carlile to her daughter, Mrs. Geoghegan, of Dublin, bearing the date of September 5th, 1847, gives touching evidence of the spirit of consecrated devotion which characterised her Temperance work :—

"It is astonishing what universal kindness I am receiving from everybody ; it is all of the Lord, to Him be the glory. I trust we will get some good done in the Temperance cause. The minister has visited me, and has promised his help, so I hope the Lord will bless these endeavours, for I am more and more persuaded that the work is the Lord's, and that He will bless it, and indeed is blessing it. He can work with all kinds of means, and He has, in His mercy, honoured your poor old mother in a very extraordinary

" I hope the Lord will bless these endevours for I
am more and more forward that the work is
the Lord's and that he will help it on & induce his
sons & he can work with all kinds of means and he
has in many places given his word. Mother is a
very extraordinary woman for I have seen the number
of years of caring many a full dozen hours to the
astonishment of all who knew them. I believe all we in
answer to prayer my worthy Master's love in his performance."

FACSIMILE OF MRS. CARLILE'S HANDWRITING.
(Specially engraved for this purpose.)



way, for I have been the humble means of curing many awful drunkards to the astonishment of all who knew them. I believe all is in answer to prayer."

On another page will be found a facsimile of Mrs. Carlile's handwriting.

Well will it be for our beloved land if Temperance workers, generally, catch a little of the earnest, self-sacrificing, consistent spirit of Ann Jane Carlile !

XVI.

N preparing this sketch I have made use of Mr. Winskill's "Temperance Movement," the Rev. Dr. Burns' "Temperance History," the Rev. S. Couling's "History of the Temperance Movement," and Mr. G. H. Graham's little tract on "The Origin of the Band of Hope Movement"; but the details given by these authorities are so fragmentary that I have been compelled to fall back upon the private papers kindly placed at my disposal some seventeen years ago by some of the relatives of Mrs. Carlile, when I published "Fifty Years Ago; or, Erin's Temperance Jubilee," and I have also gleaned much information from the manuscripts bequeathed to me by the late Alexander S. Mayne.

I am specially indebted to the Rev. F. Carlile Hayes, M.A., for much valuable help, and must also acknowledge the great kindness of Mr. R. Murray Hyslop, Chairman of the Kent Band of Hope Union, who has permitted me to have engravings made of his enlarged portraits of Mrs. Carlile and the Rev. Jabez Tunnicliff.

A HYMN OF THANKSGIVING.

For the Jubilee of the Band of Hope Movement, 1897.

Tune—Darwell's.

I.

GOD, Who in boundless ways,
Man's varied work doth bless ;
Accept the song of praise,
Our grateful hearts express,
For ground prepared, for work begun,
For harvests reaped, for victories won !

II.

We praise Thy Holy Name
For earnest souls, and true,
Who, scorning fear and shame,
Were bold to dare and do ;
Who saved the youth of our dear land,
And led them forth a ransomed band.

III.

Inflame our zeal anew,
Inspire our souls with love,
Pour down the gracious dew,
Baptize us from above ;
Lord, let us self-forgetting be,
And find our joy in serving Thee.

IV.

Let old and young unite,
Let rich and poor combine,
To work with all their might,
In one unbroken line ;
To bring to earth that golden day,
When tears and sighs shall flee away.

V.

We praise our glorious King,
For He great things hath done,
His mighty power we sing,
Praise Father, Spirit, Son ;
The All-Wise God, Who reigns above
And fills our hearts with Heavenly love !

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